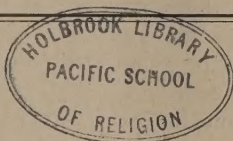


The **AMERICAN JOURNAL**

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SEPTEMBER 8, 1954

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The Five Years Meeting Sessions

October 20-26, 1955

Richmond, Indiana

Editorials . . .

Quakers as Makers of Peace

The problem that Quakers have in making effective their testimony on peace is not, at its base, essentially different from that of any other witness in which ideals are presented to our un-ideal world. How to be true to our convictions of what ought to be and yet to be effective in changing things as they are is a perennial problem. It is not a question with a final answer, but one which will attend us at every step and in many situations. We need not so much to *find* the answer as to *seek* it—to understand the nature of the question itself.

When we speak on Quaker responsibility for making peace among men, we have an immediate illustration of that perennial problem. Consequently we may ask what we are trying to do as we speak or write—(1) to call for a Kingdom of God in which all causes of war have been removed? (2) to build a world in which international war has been eliminated, though sin and lesser conflicts remain? or (3) to prevent the *next war*?

Of this we must be certain: We dare not accommodate ourselves simply to things as they are, forget the dream that should be deathless within us, leave God's will out of our consciousness and become orientated only to our personal or national self-interest. Such a course, with no background of moral judgment, no concept of the Kingdom of God, no critique by eternity by which we view our contemporary life, ends only in futile cycles of expediency.

The attack on war by way of peace-making is a broad front and invites a wide range of concerns and methods. The response will of necessity be as diverse as the participants. The emphasis of one person or group may be, not competitive, but complementary to that of others.

It is difficult, if not impossible, to live, speak and act in peace-making so that all inconsistency is avoided. How to make over this world of conflicting interests, interlaced with the good and the not-so-good, the bad and the worse, is not determined by the simple counsel of advising men to be good, or simply by the enuncia-

tion of lofty precepts. We must find a way to gear concern into hard realities, to harness goodwill to specific immediate responsibilities, to move forward with such answers as are available, while keeping clear our basic convictions.

The answer to this question is not so difficult when we move on the level of relief of suffering, though Friends are not all of one mind on how far our message should accompany our service, nor are we always agreed on how that message should be expressed. Our diverse views are especially evident when we try to speak to political problems. At that point each of us discovers how fully his experiences as a citizen have shaped his thought and how little, perchance, his political orientation has been influenced by his religious faith. On the political level he tends to be just another American or other national.

With these diversities, what therefore is the responsibility of Friends bodies—the Yearly Meeting, Five Years Meeting, American Friends Service Committee, Friends Committee on National Legislation?

Should we become mute? Certainly not! There is no single answer to this question of collective Quaker responsibility, but we must continue to worship, think, speak and act on every level of life. We shall make mistakes, but our greater mistake would be to grow indifferent to our responsibility of relating faith to action.

Outwardly our minds can move in wholesome discussion, disagreement and correction of one another, helping us to fashion our own collective Quaker thought and life. The value of this lies not alone in how we influence the world, but in what it does to us. In the past twenty-five years and more this has been happening. We are beginning to see some of our mistakes and to find our "character" as a Society of Friends, but we still have a long way to go. We need yet more discussion, more correction of our ways, more spiritual discipline, more carefulness that in our collective voice or voices we are not giving false impressions under the name of Quaker.

E. T. E.

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To The Spiritually Isolated

By Harold Walker

Harold Walker, a California friend who has done graduate work at Edinburgh University in Scotland, is now pastor of the University Friends Church in Wichita, Kansas. This message went out over the world via American radio and the Voice of America, and he has had responses from almost every state, and from Friends in Africa who heard him. Harold Walker will be one of the main speakers at the Five Years Meeting of Friends, held October 20-26 in Richmond, Indiana.

Isolation amenita is a term used in psychology to describe a certain type of feeble-mindedness. It is not lack of brain capacity nor the result of an injury to the brain. It is reference to a mind that is not in use. Here is a case in point.

A little girl at the age of eighteen months has a severe case of scarlet fever which leaves her totally blind and deaf. Her physical development is normal in every other way, but she soon becomes a problem to herself and others. There is no way of predicting what she will do, and since she cannot be told anything nor shown anything her behavior is undisciplined. The natural family relationships which mean so much to all of us cannot be developed in this particular home because one member lacks the major channels of communication. Without intelligible contact with the outside world and other minds, there is nothing for this brain to ponder and consider. It is unused. Consequently, her mind exists in isolation. The world of light, color, shape, dimension, music and vocal communication actively seeks entrance to that mind without success. A curtain of silent darkness has fallen upon this girl and it remains as an unyielding barrier in spite of the best efforts of medical science.

FIRST COMMUNICATION

This is the situation that prevails when a teacher is brought into the home. Over a period of time she is able to gain the child's confidence through many deeds of kindness and understanding. Then one day the teacher takes the child's hand and plunges it into ice cold water

and at the same time places her own fingers on the girl's lips making the sign for water. In some way the idea gets across to the inactive mind, which grasps hungrily at this first communication with the outside world. With great excitement the girl runs to other familiar objects in the room and touching them in turn waits expectantly for the corresponding symbol to be applied to her lips by the fingers of her teacher. And thus a channel of communication is established which enables this one to become a real person, to gain an education, to take her place in society and to make a valuable contribution to her fellows. We know her today by the name of Helen Keller. She has travelled throughout the world bringing to handicapped people everywhere courage and hope. The example of her life is an inspiration and her faith is contagious. She continues to be a blessing to many.

One of the most moving pictures of recent years was that of Helen Keller running her sensitive fingers over the face of President Eisenhower. That was her way of gaining an inward image of the Chief executive. Seeing these two great Americans standing together, one is impressed by the radiant expression of joy, peace, and appreciative understanding on the face of Helen Keller. We rejoice in the communion and fellowship represented by that picture and thank God for the many years that this dedicated woman has ministered to the world through the sense of touch.

The early years of Helen Keller represent a parable of life. There are many people in our world with sight and hearing who have kept the spiritual faculty of their being in isolation. They have no open channel of communication with the living God. The Bible speaks of such people as being spiritually dead. Just as the beauty of nature and the accumulated culture of the race were seeking entrance into the mind of Helen Keller without success, so the love and power of God are seeking entrance into the heart of man. But all too often man blocks the avenue to his inner cita-

del by indifference, selfishness, pride and self-sufficiency so that he remains in spiritual isolation. Jesus described people of this kind when He said, "Having eyes, see ye not? and having ears, hear ye not?" This question might well be addressed to us in the realm of spiritual life.

Man has been created in the image of God. He is made for fellowship with the Eternal, and whether he recognizes it or not his deepest longing is for a personal relationship with God. The highest dimension of personality is attained through communion with the living Lord. Man has been endowed with a spiritual faculty for such fellowship with the Eternal, but it remains unused and isolated in the lives of many people.

EXPERIENCING GOD

Referring to Helen Keller again, there came a day when her teacher, Anne Sullivan, wanted her to learn about religion. She sought out the great orator Phillips Brooks as one well fitted for this task. The eloquent preacher was asked to let Helen put her finger-tips on his lips as he spoke as simply as possible about the love of God revealed in Jesus Christ. As the story was told, the features of Helen Keller began to work and her body grew tense. Finally, she could contain herself no longer and exclaimed: "I knew Him; I knew Him! I didn't know His name, but I knew Him."

This is the experience of men and women in every age. There is that of God in every man which reaches up and beyond for fellowship with the Eternal. The Psalmist expressed it so well when he said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God." Is this universal longing a futile hope that ends in disillusionment and isolation? By no means. We can be confident that an experience with the living God is possible, for we have seen the evidence of it in other lives. But how do we find it for ourselves? It comes in many different ways according to the testimony of the finders, but the first requirement of a seeker is really to want it.

TWO KINDS OF PEOPLE

Pascal suggests that there are only two kinds of people one can call reasonable: those who serve God with all their hearts because they have found Him and those

who search after Him with all their heart because they have not found Him. Here then is an essential task for each of us. How may I find God?

First it must be realized that man could never discover God, no matter how clever and capable he might become, unless God gave some revelation of Himself. Such revelation and discovery are in the realm of personal experience.

Men have always sought for God in the world about them. We long for something concrete and objectively verified by our senses. We are not only close to nature but also a part of it since all flesh goes back to earth. It is not strange then that primitive people worshipped nature gods and goddesses. So today, we discover something about God in nature, but there is a danger that we may become confused and identify God with nature instead of finding One who is above and beyond the natural realm. It is the Creator whom we seek and not a part of His creation or the creative process.

We can discover something of God in history, providence, ethical conduct, humanity and beauty. Let me cite just one example.

In one of our great state Universities during the middle 1930's, I had an experience I shall always remember. Those were days when students were critical of religion and quite cynical about life in general. The expression used most frequently by members of the graduating class was, "W. P. A., here I come." The campus Christmas program that year was being presented by a visiting choir and they were singing "The Messiah". When they came to the Hallelujah Chorus, a brief announcement was made regarding the universal tradition of standing during the singing of this great Masterpiece. There was an immense sense of rebellion and hostility that swept across that audience of several thousand students, and there were only a few who stood to their feet. But then as that glorious music sung with sincerity and faith filled the auditorium, something began to happen and all over the room people rose to their feet. By the time the finale came with its triumphant message proclaiming Christ as King of Kings and Lord of Lords there was no one sitting in isolation. The entire group had been captivated and moved by an experience of music that was beautiful and pow-

erful. Several thousand young people discovered something about worship and God that day through an experience of beauty.

This is but one of many approaches to the discovery of God. Valuable and helpful as they are, they cannot compare with God's greatest revelation of Himself in the person of Jesus Christ. He is the living Word of God who communicates the life of God to men. Have you met Him? Do you know Him? You will find Him in the message of the New Testament. Walk with Him in Galilee and Capernaum and listen to what He has to say. He speaks to us as He did to His contemporaries in words such as these, "God is seeking you as a Shepherd seeks a lost sheep. He loves you and wants to give you another chance at the full life you are missing. Put first things first. Put Him first and you will be on your way to triumphant living. He will be with you all along life's journey. He will never leave you nor forsake you."

GO WITH CHRIST

Many of those who heard Him turned away, but some believed and followed Him. There were sinners who determined to sin no more and hypocrites who learned the meaning of forgiveness. Whenever people came into contact with this message of God's love as revealed in Jesus they found their bitterness, anger, fear and hatred melting away. Then go with Him to Gethesemane and Calvary and take your place before the cross. As you watch Him there you will be overcome with the realization that this is what your sin does to God. Falling in repentance before Him, you discover God moving toward you in love and forgiveness seeking to overcome your sin and bring you into fellowship with Himself. All of the things that have kept you from God slip away and suddenly you become a participant in the resurrection and find life has become new. Joy floods your being and there is a wonderful sense of peace because you are in the will of God. Life may still prove difficult, but you are not afraid because you are not alone. The One who walks with you is able to strengthen you so that all things are possible.

TO FIND GOD

This is wholly inadequate as a description of what it means to find God and be found of Him. But it is

thus that men and women of every race, social position, economic circumstance and stratum of intellectual ability have reported the discovery of God in personal experience. An evidence of the validity of their experience is the remarkable agreement. The only pure test for any of us is the verification of the same in our own experience.

If all this is true, then it should be possible for you and me to find God too. Are you searching for Him? Here is good news. The living Christ is seeking us as well and even now at the threshold of your life and mine. He says, "Behold I stand at the door and knock: if a man hear my voice, and open the door, I will come into him and will sup with him, and he will live with me."

Don't keep the honored guest waiting at the door. He seeks admittance, but He does not come unbidden. There is no need for you to be isolated and alone because God is seeking you. He loves you and wants you. Do you want Him? Then welcome Him!

The Feeding of the One Thousand

On Saturday evening of the Five Years Meeting sessions all Friends are invited to eat together in the Trueblood Fieldhouse at Earlham College. This may well be the largest single dining assembly of Friends ever held. The Quaker Men and the United Society of Friends Women are sponsoring it. There will be room for you. Please attend! More information will be available later concerning the price of tickets. The date is October 2.

Five Years Meeting Plans

Plans continue in preparation for the sessions of the Five Years Meeting, to be held in the First Friends Meetinghouse in Richmond, Indiana, October 20-26, 1955.

Friends planning to attend should write to the Hospitality Committee, 25 N. 21st St., Richmond, Indiana, for aid in obtaining rooms. An inquiry from the Hospitality Committee will go out to all yearly Meeting delegates; other Friends should write the Hospitality Committee directly.

A study booklet, *Facing Tomorrow With Christ*, has been prepared and is in use in many Friends Meetings. Copies may be obtained from 101 Quaker Hill Drive, Richmond, Indiana, at ten cents each.

"Friends' Witness" at Wilmington Yearly Meeting

The program theme, "Friends' Witness Today," implied realism as well as vision. The sessions held August 15-20, began in worship. The heat of the day was largely devoted to business; in the cool of the evenings, inspired messages from far-away places brought a sense of fellowship and challenge.

In Junior Yearly Meeting sixty children were hearing the message of Jesus and practicing the Friend-way in business. Ten epistles from other Junior Yearly Meetings were received.

At Quaker Knoll, beside the lake, young Friends shared their session with senior Friends in recreation, a common meal and a vision of how world problems may be resolved. Eleanor Zelliot, returning from a visit of Friends in Russia vividly portrayed the need for understanding—patience in love as the solvent for the dark tangles that spread Russia.

Gwen Catchpool by her radiant spirit and generosity helped us catch something of the "concerns" of the London Yearly Meeting. Tomas Ng'aho, treasurer of East Africa Yearly Meeting, shared their problems, developing hopes and opportunities. Ray Wilson of the Friends Committee on National Legislation, Washington D.C., world-citizen at large, in ringing phrases asserted: "We cannot play safe. The Christians of the United States must insist upon the abolition of war, disarmament, conciliation of enemies."

Ranjit Chetsingh of India, Secretary of the Friends World Committee, said, "Indefinable problems can be solved. There can be fellowship, unity in diversity as we seek Truth. With self-discipline, together we can trust God to reveal his message to the world." Charles Thomas, our neighbor in North Carolina, based the daily Bible study on the Gospel of John. "Are we over-busy? Is not that idolatry? Jesus calls to a glorious living of his message. Hope is ever present in crises. Those who hear God in the night, sing. Real Christianity cannot be a mere intellectual assent."

From the opening session in which Ralph Rose, Midwestern Secretary of the Friends World Committee, presented the mediocrity of many Friends because we fear and do not use the power that

can be exerted by the humble Christian who, filled with the love of Jesus, compassionately speaks with humility and courage to the hungry spirit, throughout the successive addresses there was a unity and coherent challenge to seek and find—the love, the light, the life, which Christ brought, to be wholly dedicated to live His message. Errol T. Elliott on Sunday morning emphasized the results of individual dedication to absolve indifference and personal enmity—to be imbued with love, light and power in the task of reconciliation entrusted to us.

Ethel Wall

Canada Yearly Meetings Seek Unity

Canadian Friends convened on Friday, June 24th as three separate Yearly Meetings—Canada Yearly Meeting (Five Years), Genesee Yearly Meeting (Friends General Conference) and Canada Yearly Meeting (Conservative). The Committee on closer Affiliation set up at 1954 Yearly Meeting under a concern for unity among Canadian Friends, brought in their report. After two sessions of careful consideration and expressions of concern that we should follow the leading of God, a minute approving the formation of the Canadian Yearly Meeting of the Religious Society of Friends was accepted and we proceeded with our business as one Yearly Meeting. Canadian Friends regret that this decision was not at this time completely unanimous but it is our hope that time will lead to complete unity.

The Canadian Epistle states:

In our last epistle we were happy to share with you the hope that the three Yearly Meetings in Canada might become united. During the intervening time a committee has been at work on the primary changes in procedure involved in such a union. At this Yearly Meeting, the decision was reached to take this momentous step and to become the Canadian Yearly Meeting of the Religious Society of Friends. "The Lord our God be with us as He was with our fathers that He may incline our hearts unto Him . . . to walk in all His ways." For he is our peace who is breaking down the middle wall of partition between us. In this reconciliation our Canadian youth have led the way. May we all become one in Christ Jesus!

We were greatly favored in the presence of so many visiting Friends who brought us messages of service and inspiration from many different points. We welcomed back with us after a long absence William Bacon Evans of Philadelphia Yearly Meeting, who brought with him Edmund Goerke. The international situation was brought closely to us by Colin Bell and Joseph Karsner, and Anna Brinton's account of Friends' work in Japan was interesting and amusing. Harrop Freeman talked to us about the rights of conscience and Charles Lampman gave an insight into Friends work in Kenya.

Dorothy Muma

A Letter To The President

Iowa Yearly Meeting in annual session is united in wishing to express to you our sincere appreciation for and hearty approval of the conciliatory spirit with which you are endeavoring to ease the tensions among the nations.

This spirit you put into words on the eve of your mission to Geneva, when you spoke out for "an honest effort to conciliate, to understand, to be tolerant, to try to see the other fellow's view-point as well as our own."

The religious convictions of Friends have led us from our beginning to say that all war is wrong and that there is a better way. We believe the Christian Gospel teaches us to meet even our enemies with patience, understanding and creative good will.

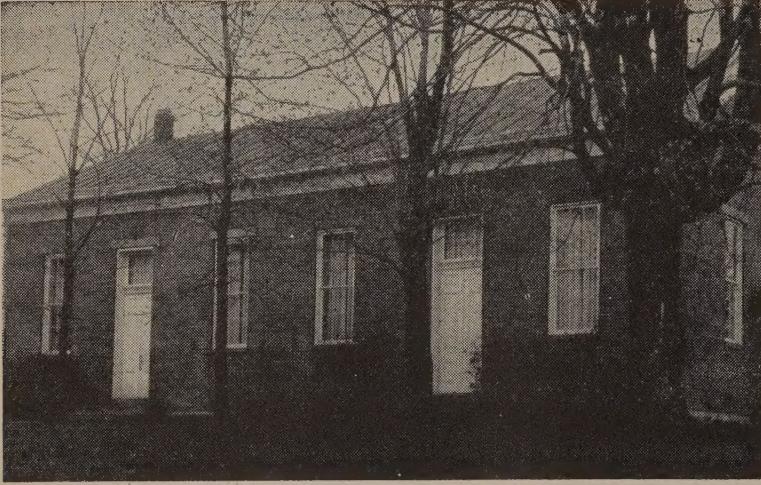
We are remembering you in our prayers, knowing that the hardest part lies yet ahead.

We dare to hope that you will see your way to go still further on the path of reconciliation and mutual understanding. We would like to see you make some really challenging offer on the part of our nation—something like that proposed by the late Senator McMahon, to cut drastically our military spending, and to use the money saved to benefit the masses of underprivileged people throughout the world. Surely the opportunity is open for bold action in that direction. We believe our people and others would enthusiastically follow such a lead.

May God give you wisdom to know his righteous will, and courage and patience to translate it into the institutions of peace.

A Century and a Half at West Elkton

By Philip Johnson



In October of this year Friends at West Elkton, Ohio, will celebrate the 150th anniversary of Elk Monthly Meeting. We are planning for a time of great joy and fellowship among Friends far and near. Elk Monthly Meeting is one of the oldest, if not the oldest, Friends Meetings in Indiana. A very good history, written by A. T. Maddock is available. In order to give information and to inspire interest we give here a digest of that history.

In the fall of 1804 Nathan Stubbs and family, members of Wrightsboro Monthly Meeting of Friends in Columbia County, Georgia, came to Ohio and settled on Elk Creek in Butler County. Others came in the summer and fall of the same year. Among the family names were Maddock, Jones, Brown, and Stubbs. Late in the summer pioneer Friends came from South Carolina into this region. Cook, Hawkins, Kenworthy, Roberts, Talbert, and Randall are names appearing in this group.

It must be remembered that many of these Friends came west to escape the evil of a society whose economic and cultural foundations rested upon slave labor. Under the powerful ministry of John Woolman, "who had looted the Quakers with love," these Friends had given up their slaves. They had begun a new way of life by sacrificing an old way that seemed to them opposed to the will of God and to the brotherhood of man.

In August of 1805 the pioneers

met at Nathan Stubbs' near Bennetts' Mill. There they held the first general meeting of Friends beneath the tall forest trees. At this time Friends agreed to ask Miami Monthly Meeting at Waynesville, Ohio to establish a meeting for worship at the present site of West Elkton, Ohio. Miami Monthly Meeting approved this request, and on September 26, 1805, the officially constituted Meeting met to worship in the cabin home of Nathan Stubbs. Late in the fall and through the winter of 1805 and 1806 the group met at Eli Cook's, who lived on the farm now owned by Milton Roberts.

In December of 1805 a rude log church, 16 feet by 18 feet, was built on the site of the present structure. In 1809 a double log house was constructed on the same site to accommodate a growing Quaker community. In 1818 the first brick meeting house was built, again upon the original site. In August of 1872 work began on the present building. First services were held in the new meeting place on Saturday, November 23, 1872. The building has been remodeled three times since, but it retains its basic form and beauty. The mellow red brick, the white trim, the simple lines, the clear windows are all expressive of the Quaker faith and practice.

Elk Monthly Meeting experienced the tragic divisions that came among Friends in the early nineteenth century. A Hicksite meeting was formed here and held regular

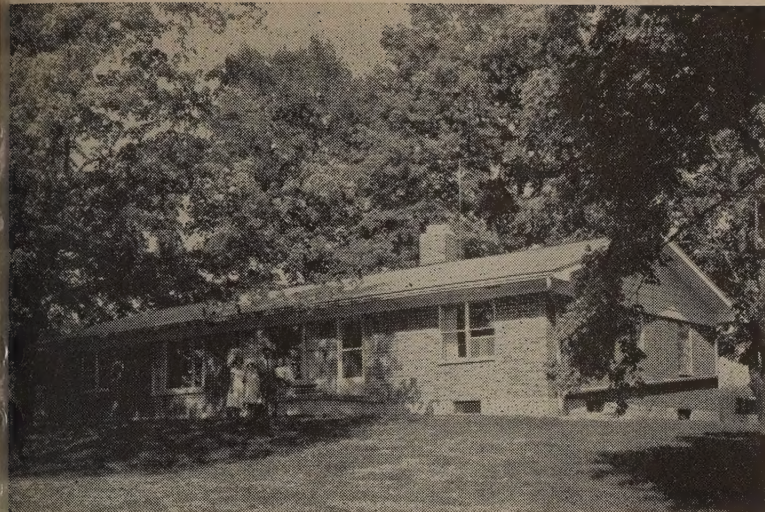
services for some years. Many harsh things were said and done on both sides of the controversy. Looking back from our own perspective we can see that both groups were wrong in so far as they failed to put love and unity first. There was much in the controversy that was sounding brass and clanging symbol. Friends today can find instruction here and understand that unity rests upon right feeling for persons and not upon agreement in theological matters or the manner of expressing them. Theology is an important matter, for everyone has some kind of theology. Even those that deny the importance of theology have one, and a very slim one it is. One that is not likely to support either a strong or an intelligent faith. But while Friends are sharpening their theological framework, they ought to remember that love is the height and depth of Christian experience. Theological differences are inevitable, but bad feeling and intellectual arrogance are not.

Friends at West Elkton found that the problem and evil of slavery followed them westward over the mountains and into Kentucky. In the decade before the Civil War West Elkton became an important station in the Underground Railway. Many a night Quaker men set out in the darkness to move a load of slaves one stage further north and one step nearer freedom. Many day slaves lay hidden in the attic or cellars of Friends waiting for the cover of darkness to hide their flight northward.

Not all Friends sympathized at first with the underground, though all Friends were opposed to slavery. It was the age old question of what means to use to gain a universally desired end. After the infamous fugitive slave law of 1850 Friends at West Elkton were in accord with the Underground's work. Two Friends of the meeting, Solomon Talbert and James Smith opened a free trade store. Here only goods made by free labor were sold. As a consequence they soon went bankrupt. They had made their testimony at a real sacrifice.

In the last fifty years Elk Monthly Meeting has undergone much the same change that other rural Friends Meetings have experienced. A very mobile population, the atomized small community have helped to create the familiar problems in the rural church.

In the past fifteen years a kitchen and Sunday School rooms have



Near in its simplicity to the old Meetinghouse stands the new parsonage, recently completed by West Elkton Friends. Standing in front are Philip Johnson, author of this article and minister of the Meeting, and his family.

A Meditation

Love in Deed and Truth

By Arthur O. Roberts

For all the talk about love, through radio, television, magazine, and novel, there is a decided dearth of real, true love. For at the basis of all true love is the dual commandment: Love God; love your fellowmen. In the searching love of God, revealed in Christ and his sacrifice to us, is found the pattern of love for neighbor, for friend, for sweetheart, wife, husband, children.

The New Testament word for love, "agape," is a divine love, rather than one which leaves God out. No wonder that the cruel, unhappy, licentious Romans looked at their Christian neighbors and said, "Behold, how they love one another!"

Three hundred years ago, in England, two religious giants faced each other—Oliver Cromwell, Protector of the Commonwealth, and George Fox, leader of the Quakers. They had been friendly, but Cromwell feared to jeopardize his authority by granting full religious liberty: consequently Fox was locked in jail. While there, one man, Humphrey Norton, went to Oliver Cromwell and offered his body for that of Fox, begging that he might go to Launceston as a substitute for Fox, and if necessary, to suffer the terrible conditions of the stinking jail and die in his stead. Oliver Cromwell, deeply touched, turned to his silent Council members and asked: "Which of you would do so much for me if I were in the same condition?"

Cromwell sought to build the kingdom with a sword; Fox sought the Kingdom in the forgiving, renewing love of God. Though imprisoned, Fox was a freer man than Cromwell. The ashes of the Protector were scattered over England by his enemies. Fox could say, "The truth can live in the jails", for he knew that love, though costly, is priceless.

Our religious liberty in America is derived in part, from this one who followed the admonition of John, "... Let us not love in word or speech, but in deed and in truth."

en added. A new parsonage was completed this winter. We are planning a dedication service during the sesquicentennial celebration.

We extend to Friends everywhere a cordial invitation to be with us on October 30 of this year. Ron Trueblood will speak at the service. We invite all who wish to correspond with us and to give information concerning the story of Elk Monthly Meeting at night be available.

For Young Friends the banquet on Saturday evening, October 22, will probably be one of the most interesting times during the whole week. After a delightful meal Eleanor Zelliot will share some meaningful experiences from her recent trip to Russia and Canby Jones, who recently finished his Doctorate at Yale and is now on the Faculty of Wilmington College, will give an inspirational message to the Young Friends.

The Young Friends reports and slides of the various summer camps and conferences will be given on Saturday afternoon.

Young Friends who can attend the whole time will find themselves truly lifted up through discussion, worship and association with others. Those attending only on Saturday will also find encouragement, inspiration and fellowship.

For information about the various Young Friends activities at the Five Year's Meeting please contact the Young Friends Secretary, 101 Quaker Hill Drive, Richmond, Indiana.

Wayne Carter

Architecture is one of the arts Christians have used throughout the centuries to proclaim their faith. It preaches through every minute of the year. These troubled times are the best time to build. Building is a symbol of a growing faith.

Contributed

Young Friends at The Five Years Meeting

Young Friends in attendance at the Five Years Meeting, October 20-22, will find a very full and attractive program ranging from the business and inspirational messages to the discussions and banquet planned specifically for Young Friends.

David Stanfield, pastor of the Shboro Meeting in North Carolina, and his wife, Helen, are coming to help lead the Young Friends activities. Living with Young Friends in the barracks at Quaker Hill the Stanfields will help them with their own housekeeping and cooking and will be available to help in their program and discussions. Young Friends will be able to attend rather inexpensively because of these cooperative living arrangements.

Our Underloaded Members

By Mabel R. Roberts

Mabel Roberts is a concerned and active Friend in Whittier Friends Meeting, California. Her article is a response to Elwood Meredith's "Are You Overloading Willing Members," which appeared in our June 16 issue. For another phase of the problem, see Paul Younger's "Toward Good Churchmanship" in the July 14 issue.

Why is the problem of overloading willing workers so acute, especially in the larger Meetings? The answer is quite clear when the membership is studied and reveals the number of persons who can be classified as inactive. It is in this area that a solution must and can be found, even though the solution is complex and difficult.

Inactivity brought on by age or illness is understandable, even though it may contribute to the overloading of other workers. However, the part which the aged and shut-ins can contribute in service to the Meeting is a field which is often neglected. Their prayers and advice as well as their material gifts are needed. No member of the Church family should ever have cause to feel that he or she is forgotten or has ceased to be of service.

Our chief concern centers in the areas of the young and middle age groups, because it is in these areas that the Church must look for present and future workers.

There is every reason to assume when a person requests membership in a Meeting and has been received into active membership that his hopes are for a close, happy fellowship, he has a willingness to become a working member in the Church family and has a desire for and expectation of spiritual refreshment and growth. For the majority these expectations are realized, for a few they are never attained and for others, after a time of happy fellowship and participation, interest lags, attendance drops and service ceases. Why? Who is responsible? What are the underlying causes which allow a situation to develop in which an individual remains a member only in name and fails to assume his share of responsibility?

1. **Uninformed Members** — We take for granted that each individ-

ual received into the Meeting as an active member has accepted Christ and His Way of Life but can we take for granted that he is an informed member regarding the Society of Friends, its beliefs, customs, organizations and fields of service?

Activity depends upon interest and interest depends upon information. An uninformed member is usually an inactive member and an informed member an active member. Activity also flourishes on encouragement and appreciation. Are these values recognized and freely expressed? They pay big dividends.

2. **Lack of Vision**—Where there is no vision, the work and workers fail. Nothing can dampen the ardor of a new committee member more quickly than lack of vision on the part of the chairman and other members of the committee. It is hard to believe that any phase of a church program could be so unimportant that it could offer no challenge. If that condition exists would it not be wise to dispense with the committee and release the members for work where a known need does exist? Half-hearted and slipshod committee work has never developed a worker, while inspired leadership "has rung a rising bell in the dormitory of many a soul."

3. **Hidden Talents**—God has endowed each individual with certain talents, which develop with use and decline with neglect. Where can talents be used more effectively than in Kingdom Service? Why do they often go unnoticed in a Meeting when they are quickly recognized and eagerly sought in other groups? Can this be another undeveloped area?

4. **A Lack Of Warm Christian Fellowship**—A happy fellowship in the Church family creates loyalty and a desire to be of service. If a friendly atmosphere is lacking, a new member may continue to remain a stranger. If the person is retiring and lacks initiative, the need for friendliness is the more urgent. An unintentional oversight may mar this fellowship. A person is never more lonely than in a crowd where little groups of congenial friends gather together and

the new comer is overlooked.

5. **Home Example** — Home example and training have much to do with the importance one places on Church Activities. Parents who give freely of their time and talents to other activities and only sparingly to the Church can expect the same pattern to be followed by their children in later years.

6. **Overloading** — A Bad Example — Continued overloading with Church activities may cause negative reaction in other members of the same family.

A PLAN FOR SOLVING THE PROBLEM

If a Meeting is aware of overloading willing workers and earnestly desires to do something about it the "Ministry and Counsel" or the "Efficiency Committee" should be asked to study the problem and launch a definite plan of action. The following steps may be taken:

1. Study the membership and list the name of inactive members.

2. Give thought to each individual and list possible causes for inactivity.

3. Study the needs of the Meeting and list areas where workers are needed.

4. Study talents needed and list the names of persons on the inactive list with abilities to meet those needs.

5. Study Elwood Meredith's Activity Outline, which appeared in the June 16th issue of *The American Friend*. Then list all the committees and administrative officers concerned with the problem. This will involve Minister, Associate Minister, Church Secretary, Ministry and Counsel, Christian Education Committee, Literature Committee, Visiting Committee, Courtship Committee, U.S.F.W., Quaker Men, Young Friends and New Members Committee, (services of other Committee may be needed).

6. Coordinate the work so there will be no overlapping and assign responsibilities according to the needs and abilities of each inactive member whom the Meeting is striving to reach. This will require a special approach and only the service of a few committees on the list may be needed in each approach.

This proposed plan may serve as a pattern for approaching other church activity problems, always remembering "except the Lord build the house they labor in vain that build it." Therefore let us approach every problem with earnest prayer for Divine guidance in building according to His plan and purposes.

"Speak Truth to Power"

Continuing the discussion of the American Friends Service Committee pamphlet, "Speak Truth to Power" (obtainable at A.F.S.C. offices or Friends Book Store at 25c), Landrum Bolling of Earlham College here contributes his opinion, based on years of teaching and journalistic work in the field of international relations.

Peacemakers are blessed, but their lot is not an easy one when they plunge into the realm of political argumentation. On this most who have read "Speak Truth to Power" would likely agree.

So daring a political thesis as the unilateral abandonment by the United States of military power is hard to sell at best. The task is made more difficult still when at the outset the political argumentation is based on assumptions and supposed statements of fact which are contrary to the historical record as understood by most responsible officials and close students of postwar international affairs.

First of all, there is a casual slurring over of international communist efforts to subvert and overwhelm the non-communist countries. Witness such statements as: "This (U.S.) policy quickly brought us into conflict with the Soviet Union" . . . " . . . there is little to be gained by determining which nation displayed the first ill will." There are various references to Soviet "suspicion" and "distrust" of the West when "aggressive hostility" toward the West would be a more accurate statement of the real situation. The nature of the communist attack against the whole non-communist world is passed over as the "clash between two giants".

A testimony for love, reconciliation and the renunciation of force does not have to start out with a neat equating of the United States and the Soviet Union as being perhaps almost equally responsible for the present conflict.

When Jesus said to love your enemy and do good to those who spitefully use you, he was not saying that you have to deceive yourself about the nature of the enemy. The implacable determination of international communism to destroy the non-communist way of life and take control of all peoples is an ele-

mentary fact about the history of the past 35 years.

Coming to an analysis of American postwar policies, the pamphlet states flatly that these are "facts that need to be recognized:

"1. The influence of the Soviet Union, and the appeal of its communist doctrines, have grown steadily since the end of World War II.

"2. Our policy has confirmed Marxist doctrine and hardened attitudes within communist countries.

"3. The principles for which the United States stands have been seriously undermined at home and abroad.

"4. Far from making us more secure, our policy is increasing the insecurity of the United States and the rest of the world."

Categorically stated, as the pamphlet does, these are at best half-truths. The appeal of communist doctrines has grown in certain areas of the world where communism could masquerade as nationalism-plus-social reformism: China and Indo-China. It has notably declined in Western Europe — and even in some parts of Asia.

Seven years of Tito rebellion against Moscow control, numerous purges of allegedly pro-Western elements in Communist satellites and, most of all, the recent Geneva conference give impressive refutation of the argument that Marxist doctrines have been confirmed or that attitudes within communist countries have hardened.

As to whether the United States and the rest of the world are more or less secure than 10 years ago, this is something which it is obviously impossible for anybody to prove. Anyone who lived in Europe through the crisis period of 1947-48, and who has sensed at firsthand the relaxed atmosphere of Western Europe in the past three years is likely to conclude that a lot of people simply don't feel that United States policies have made them less secure.

There is a great need of bold and effective speaking out for more creative policies of positive good will in the world—for increased world trade, for a wider exchange of persons and information, for disarmament, for aid to underdeveloped countries for an end to colonialism, for a binding renunciation of war. But can our political leadership

and the mass of people be brought along with these proposals when tied to them is a distorted summary of recent world history which largely ignores the positive accomplishments already made?

Moreover, it may be well to remind ourselves that sometimes the right results are reached for the wrong reasons. This happens over and over again in political situations. The Protestants and the Catholics ceased their bloody wars not for the "right reason" that wars are wrong, but because practically, in the end, it became clear that neither side could destroy or convert the other. The same crude realism finally brought peace between Christianity and Islam. The kind of atomic stalemate we have already reached between the Soviet Union and the Western world may conceivably bring peace out of the present great conflict. If so, let us be thankful for that. There will still be plenty of work to do in witnessing for the way of love in place of the way of violence.

But to say, as "Speak Truth to Power" indicates, that the *only* hope for peace is for the United States alone to dismantle its military establishment is to make the conditions of peace seem to most people more difficult and hazardous than they may actually be.

Landrum Bolling

Quaker Family Concerns

The Sam and Norma Yocum family of Los Angeles, California, has listed their chief family concerns—a list that will interest other Friends families. Sam Yocum is a member of the trustees and a teacher in the Alhambra Friends Community Church, Norma Yocum is Clerk of the meeting, a teacher and a choir member. She is also a member of the Alhambra City Council.

1. Providing an education for young Friends ministers.

2. Establishing more Friends Meetings in fertile grounds.

3. The witnessing by the Friends in the community up to the full extent of Friends past reputation.

4. Providing a meeting for the children of our family and those in the community attractive and solid enough to win them to Christ and continue the joy of his ministry.

5. Providing all those whom we contact with an understanding of the word sufficient to keep them happy and in the right.

Fresh Impressions of Friends Work in Jamaica

Mildred E. White, now Educational Secretary of the American Friends Board of Missions, attended the Young Friends Conference in Jamaica at Happy Grove School, July 27-29, 1955, serving as one of the conference speakers. After the conference she spoke in several of the local meetings of Jamaica Yearly Meeting, returning to Richmond, Indiana, August 16.

My second visit to Jamaica was even more rewarding in rich experience than my first, which was in 1947. This time I could see in perspective the improvements in equipment and program of work that have been made in recent years.

At Seaside I stayed in the pleasant guest room of the new mission house built to provide a home for the family of the headmaster of Happy Grove Friends School. This room is being enjoyed by frequent visitors, both from the island and from abroad. It seems a veritable haven of rest after a day of vigorous activity in the tropical heat. The views from the windows are charming and typical of Jamaica. From one window you look out on a bit of lawn flanked on one side by a leafy wall of banana plants, and on the other side by rows of tall crepe myrtle bushes foaming with pink and white bloom. The other window looks out on wide green lawn sloping away to the incredibly blue water of the Caribbean. Step out on the balcony and you get a view of Seaside meetinghouse on its lofty site above the sea, and the rambling buildings of Happy Grove School.

I was taken to see the attractive and adequate building which houses the Home Economics department of the school. In 1947 this building consisted only of a weed-grown foundation with an edifice of unrealized hopes and dreams rising above the concrete and stone. It was pleasant to see the dream realized in solid walls and pleasant rooms. It was good to peep into the cupboards and see the fruits and vegetables put up by the students before they went home on vacation.

Another realized dream was the Happy Grove dining room. Remembering the cramped quarters

where the students had their meals in 1947, I enjoyed seeing the spacious new dining room where every window commands a view of colorful tropical scenery.

On the evening of July 26, the school was bright with lights from the magical new electric system which even now is being extended to serve all the buildings on the campus. Logan Smith just turned a switch somewhere, and lo, there was light. The buildings were bursting with genial racket as the Young Friends rolled in for the conference. About 45 arrived from all over the yearly meeting area.

The theme for the conference was "My Part in Christian Living", with an important subordinate theme "My Responsibility Toward My Yearly Meeting". In the meetings for worship and meditation we considered various phases of Christian living, beginning with the indispensable step of making a definite commitment of our lives to Jesus Christ, our Saviour. Certain of our Quaker testimonies were stressed in the talks by leaders, as for example, integrity in business dealings, small and large; family fidelity as taught by Jesus; temperance; peace as a spirit and practice in daily life, individual and national; outreach to others around us to win them for Christ; our responsibility to Jamaica Yearly Meeting. There were some glimpses of the work of the Five Years Meeting in different lands. At one session I wore the Ramallah costume and showed slides of the Holy Land and Friends' work there.

Discussion groups on Worship, Stewardship and Service were led by Arthold Latham, Logan Smith and Gladys Jones. The findings from these discussions were brought before the general session on the final day by young people who had attended them. It was found that the groups had got down to practical questions: What is the difference between true worship and noisy emotionalism such as "pocomania"? Is tithing the best way of giving to God's work, or should we work out our own method of giving according to all our responsibilities and after considering such questions as health, need to save up for more education etc.?

(Answers were varied) What is there in our own home communities that needs to be done to advance the Kingdom of God? What part of it could we Young Friends do? How could we begin?

The group of young people in attendance ranged in age from 12 to 35 years. The skill with which the Jamaican leaders guided the group into a unified experience should be commended. Noel Palmer, now a recorded minister, who has served as Organizing Secretary of the Young Friends of Jamaica Yearly Meeting during the past year, was in attendance throughout, as was Alfred Ballentyne, Clerk of the Young Friends. The business meetings were lively and for the most part practical, carried on with a consistent effort to arrive at the sense of the meeting, and with a spice of humor to season the discussions.

The evening meetings were all held in Seaside meetinghouse and were open to the public. The final meeting was a consecration service led by Arthold Latham. By sunrise next morning most of the people were on their way home, by bus, truck or taxi. May God help them to put into practice the high resolves and aspirations in their hearts!

At Highgate I was entertained in the home of Zephaniah and Frances Cunningham in a most delightful manner. I was given opportunity to make new friends in the community and to visit meetings. The beautiful new meetinghouse is another great improvement. I remember the Highgate congregation packed into the main room of the Continuation School, in 1947.

I was impressed with the way in which the crafts shop of Friends Education Council keeps developing in quality and variety of articles produced. In the season when articles are being prepared for the opening of the annual tourist trade, as many as a hundred people are engaged in work at the Friends craft shop. In the spacious show room are displayed all sorts of things of usefulness and beauty made from the common products of the island: palm, banana bark, screw pine, grasses, wood bamboo. Wonderful things are done with wool, cotton, sisal, linen and colored threads. The tourist takes his choice of fine furniture, lampshades, rugs, baskets of every description, hats, beach chairs of

(Continued on page 295)

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Hardness of Heart, by Edmond A. Cherbonnier; Doubleday; 188 pages, \$2.95.

Whether the reader of this volume is agreeable or not to many of the conclusions of the author, he will, if he is accustomed to marking a book, underscore line after line, for its pages are full of pungent sentences. The author is a master of the well-turned phrase and this ability gives sharpness to his insights.

The heart of his message is a return to the Bible and particularly to its interpretation of sin. He does not offer a total theology to the reader, but speaks to that crucial center, man's sin, defined as idolatry. The great commandment is

still "Thou shalt have no other Gods before me."

He lays the basis of his argument in man's freedom, his right and his exercise of choice — is capability of sin, of hardness of heart. This book is written not in popular style and can hardly be called "easy reading;" yet it is live, dynamic and interesting for those who have a keen interest in religious thought.

E. T. E.

* * *

Stewardship Sermonettes, by Richard C. Clearwaters; Baker Book House; 120 pages; \$1.50.

This book makes a significant contribution to the growing supply of literature on the theme of Christian stewardship now on the market. Broken down into 52 sermonettes, one for each Sunday, the stewardship lessons draw liberally and effectively on scriptural background. Statistically minded readers will appreciate the numer-

ous examples of comparative expenditures and the pertinent illustrations. Considerable repetition of basic stewardship texts will be found, though usually supporting a varied emphasis. Probably the best recommendation of the book lies in the fact that following the use of these sermonettes, contributions in the Baptist Church served by Dr. Clearwaters increased from \$20,000 to \$75,000 in a ten year period.

R. Ernest Lamb

* * *

Elton Trueblood, well known Quaker author, is at work on a new book, which he expects to complete in 1956, titled *The Philosophy of Religion*. He has also been editing the book by Pauline Trueblood which was uncompleted at the time of her death in February, 1955. The book, which is concerned with the status of women, is tentatively titled *My Place and My Peace*. It will appear in February, 1956.

COME YE APART

O Holy Spirit, in the silence speak
To troubled hearts, the sacred words of peace:
For with thy gentle presence we shall find
The tumult of the noisy world will cease.

On this glad day, when hearts of men unite
To join the great crusade of faith and prayer:
Help us to say, "Thy holy will be done"
And feel thy sacred presence everywhere.

Through thee alone we find the power of prayer,
Through thee alone we speak the words of grace,
And in the hours of silence and repose
We catch a vision of thy holy face.

The world is sad and hearts are sore oppressed,
So many wander blindly through the night;
Spirit of peace, of power and deepest love,
Fill these poor souls with wisdom and with light.

Many there are in hunger, want and pain,
For these we ask thy helping hand and care:
Teach us, dear Lord, to give with generous hearts
And in the work of thy redemption share.

Cleanse us from selfishness and love of power;
Teach us to walk with faith the lowly way;
Then by thine inward presence sanctify
Each humble task, each action on the day.

"Come ye apart" thou callest us, dear Lord,
Our holy friend, our saviour and our guide;
No harm can come, no shadows terrify
If thou remainest ever at our side.

Dorothy Hung

PROPERTIES OF A POEM

A poem curves shape no eye can see,
Urgent against this gravity,
As water wearing rock, far gull,
Or tenderness carved on the skull
Of buried days.

A poem holds light
Enough to make mind satellite:
So Blake becomes two seraphim
Fiery on a linden limb:
Lorca scales green precipice
Forever above a green abyss.

A poem sings its own song where sound
Is not, echo of stars unwound
On a winding stair, each note descending
The hollow dark, beginning, ending
Where no time is.

A poem inhabits
All things it sings, hill, shard two rabbits
Running. See its easy possession?
Boy marvels at love's true confession?
Then the coin is reserved, spinning in air,
Swallowed whole in the hidden where.

So in unstructured realms a poem
Equates identity with home.
Neither wrought word, nor image, nor
Geography it may explore
Wrests from it the long flight,
Arrows of mallards into the white
North, always north beyond silence
And the iron wastes. Neither violence
Nor motion can bend light waves here.
At constant pole the poem is clear.

Dorothy M. Williams

The Sunday School Lesson

Prepared by Gervas Carey

October 2

Birth of Jesus

Luke 2:1-40

The birth of Jesus marked the fulfillment of the Old Testament. Throughout its pages lines of major interest converge on the coming of One, anointed of God, the Messiah.

The Hebrew literature thus indicated and aroused an expectation of the coming of the Messiah. The Mosaic law and the religious ritual of the tabernacle and temple had been significant in their symbolisms as well as by their shortcomings. Neither sanctuary in itself had met the basic needs of man.

However the Hebrew people were not alone in having contributed to preparation for the coming of Jesus. Greece and Rome had given to the world a unique contribution without which his future would have been limited.

The Greek language and culture provided a vehicle for the conveyance of the message of Jesus. The Hebrew language had been a suitable medium for the expression of the Old Testament narratives and records but the more abstract and spiritual teaching of Jesus needed the Greek for their interpretation.

The Roman law and order stabilized the Jewish state at the time and enabled Jesus to carry on his ministry and the disciples to travel widely.

But there were still further revelations than those recorded in the Old Testament. An angel had appeared to Mary and to Joseph with an announcement of the coming birth of the child together with an indication of his name and significance. The Holy Spirit had revealed to the aged Simeon that he should live to see the Messiah. The shepherds were visited in the field by an angel who told them of the great event and directed them to the manger. The Wise Men of the East were given to understand that a king was to be born to the Jews so that they came seeking him accordingly. It was given to Anna the aged widow in the temple to recognize the child when he was brought in for his presentation.

Of special interest also was the providence of God by which the place of the birth was determined. It was the decree of Augustus which necessitated the travel of Joseph and Mary from Nazareth to Bethlehem at that particular time.

Later, in his epistle to the Galatians (4:4) Paul wrote: "But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons." This timeliness of the birth of Jesus the Messiah is one of its striking features. The world was prepared and ready for the great event which as a matter of fact was to disect its chronology with the result that time is now recorded in relation to it as B.C. or A.D., Before Christ or In The Year of Our Lord.

Questions: Wherein had the Old Testament failed to meet human needs? What did the Exile or Captivity of Judah contribute to preparation for the coming of Jesus? Why would the reign of Solomon have been an inopportune time for his coming?

October 9

The Boyhood of Jesus

Luke 2:41-52

Matthew and Luke supplement each other in their accounts of the early life of Jesus. Matthew records the flight to Egypt and return to Nazareth. Luke tells of the presentation in the temple and follows with the return to Nazareth. Luke then adds in 2:40: "And the child grew and became strong, filled with wisdom; and the favor of God was upon him."

Thereafter the text for this lesson contains all of the direct narrative in regard to the boyhood of Jesus. This one dramatic incident covers but a few days of the entire period from his infancy to the time of his baptism at thirty years of age.

However there are a few incidental references in the Gospels which shed some light on his boyhood. In Matthew 13:55 he is referred to as the carpenter's son. Four brothers are named while the statement "all his sisters" necessitates two at least but would seem to suggest

three or four. In Mark 6:3 Jesus himself is called "the carpenter" while as in Matthew astonishment is expressed as to the wisdom with which he spoke.

The article on Education in the Jewish Encyclopedia is the source of several pertinent statements:

"The moral and religious training of the people from childhood up was regarded by the Jews from the very beginning of their history as one of the principal objects of life."

There was a "custom of completing one consecutive reading of the Pentateuch at the Sabbath services within every three years."

"Josephus points with pride to the fact that Jewish children were from earliest childhood instructed and trained in the Law and traditions of their father."

In the light of these quotations and of the old saying that the boy is father to the man some quite definite conclusions can be drawn. Jesus grew up in a loyal and devout Jewish home. He was one of a large family with daily religious teaching and regular synagogue attendance (Luke 4:16). He worked in the carpenter shop until he was known as a carpenter in his own right. He spent many happy hours with his brothers and sisters and no doubt was approved by his mother as a very trustworthy nurse maid. His later appreciation of children may have stemmed from these babysitting experiences. He wandered in the hills and fields alone or with brothers or sisters until he came to love the great out of doors. He thus became intimately acquainted with agricultural pursuits and plant and animal life. His health and energy were developed to a high degree as evidenced by his hardiness under the terrific strain of his later ministry.

His mother may not have shown him any open favoritism but could not have avoided maintaining a keen interest in watching his development. She could never forget the sayings of the angels, shepherds, Wise Men, Simeon and Anna, nor cease to wonder as to their ultimate significance.

Questions: Do you feel that a more complete record of the boyhood days of Jesus would have added to or detracted from the Gospels? Why?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Isaac Morris, a venerable Quaker minister, celebrated his 100th birthday on August 7 by giving a short sermon in Beech Grove Meeting, near Paoli, Ind.

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Ray and Edna Moore, who are serving after Chapel and Three Points Meetings in Tennessee, spent two weeks in the Wilmington, Ohio, area in August, attending Yearly Meeting and speaking to Meetings on Friends work in Tennessee.

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Gervas Carey of Honolulu, Hawaii, is writing the Sunday School lessons in *The American Friend* this quarter, taking the place of Russell E. Rees. Gervas Carey has served as a professor of religion in Friends University and later as President of Pacific College (George Fox College) in Newberg, Oregon.

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Eleanor Zelliott of *The American Friend* staff and William Edgerton of Pennsylvania State University, two of the group of six American Quakers who visited recently in the Soviet Union, were interviewed by Arlene Francis over the Home Show, a morning NBC-TV program, on August 23.

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The Young Friends' Workcamp at the Kickapoo Friends Mission in Oklahoma won a long illustrated article in *The Daily Oklahoman*, published in Oklahoma City. The article commended the campers and the Kansas and Oklahoma young people who joined them for a weekend, and gave a humorous but accurate account of the work they did on the Kickapoo Friends Center and the ground around it as well as on two Indian women's homes.

* * *

The Friends Peace Committee of Philadelphia Yearly Meeting has issued an invitation to "ordinary Soviet citizens" to visit the "birthplace of American freedom" and the economic and cultural landmarks of the Greater Philadelphia Area. The invitation was cabled to Boyan Rzhzanov, foreign section manager of the All Union Central Committee of Trade Unions, in response to Rzhzanov's statement to American correspondents in Moscow that he hoped Russian tourists would be invited to the United States. Moscow announced that 2,000 ordinary Soviet citizens—not officials or members of delegations—will go abroad for their vacations this year, a few of them to non-Communist countries, and that several thousand tourists may go abroad next year.

The cable from the Friends Peace Committee read, in part: "If suitable arrangements can be made between our two governments we will undertake hospitality, assistance in meeting typical American people and visiting industries, farms and schools in this historic area first settled by Quakers."

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Among recent pastoral changes are these: Leonard Hall is leaving the ministry of West River Meeting near Economy, Indiana, which he had been serving for three years while also acting as Secretary for the Board on Christian Education. William Q. Hale of Hagerstown, Indiana, will serve the West River Meeting temporarily. Rachel Osborn, formerly of the Gonic, New Hampshire Meeting, and more lately in institutional chaplain work, will serve the Harveysburg and Caesar's Creek Meetings in Wilmington Yearly Meeting during the coming year. Wayne and Ethel Tone will go to Fall Creek Meeting in Wilmington Yearly Meeting. They have been serving the West Middleton and Reserve Meetings in Indiana. Paul and Caroline Hunter of Indianapolis will serve the New Burlington Meeting in Ohio, and Paul Hunter will also be attending school at United Seminary at Dayton. Milton Reece of Des Moines, Iowa, recent gradu-

ate of Earlham College, will serve as superintendent of Quaker Lake in North Carolina.

* * *

Miriam Beeson wrote of two interesting events in a recent letter from the Friends Africa Mission: "The Girls' School Choir did it and I knew they would! They took first prize in singing in Nyanza Province. This is indeed a big honor. They will compete next in the Kenya-wide sing in Nairobi. Why couldn't all of you have witnessed their return home after winning—such joy! The truck full of girls came speeding up the hill. The girls were all singing mightily and rhythmically beating the side of the truck. When unloaded, they in perfect step and rhythm marched all over the mission singing their prize song and holding high the victor's plaque. We shall try soon to get a recording of them singing and mail it to the States.

"Last week an old taxi pulled up to the hospital with 21 natives from Uganda, the neighboring state, aboard. These natives had ridden the train to Broderick Falls and had chartered this taxi to bring them to Friends Hospital for medical care. They had passed many government hospitals but they were not interested. They were heading for Kaimosi. I am sure they left not only physically improved but spiritually fed, too."

Friendly Fellowship

VIRGINIA BEACH, VIRGINIA—The third annual "Friends Family Camp sponsored by Virginia Quarterly Meeting (Baltimore Yearly Meeting) was held at Camp Farrar, Virginia Beach, the last week of July. One hundred and twenty-two persons registered for the week and additional Friends came for shorter periods. The usual program of studies and activities was followed, including worship, Bible, recreation, crafts and hiking. The theme of "Discovering New Trails of Friendship" proved to be a reality. Campers came from a wide area in the southeastern United States.

James A. Coney

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WYANDOTTE, OKLAHOMA—It seems but one small jump from April first to the last of June. But that short hop has contained a multitude of events both major and minor. Near the first of April Lela Gordon from Wichita came to stay with us for the pre-Easter season. Augusta McCall of Argonia, Kansas came with her to assist in the meetings.

April and early May were the annual



Gilbert White, youthful-looking President of Haverford College, has resigned from that position after nine years to re-enter his field of geography at the University of Chicago. He has been active in the American Friends Service Committee and in Friends circles as a Quaker College President.

parties at which time all the classes come in turn down to our home and have a time of play, eating and good fellowship. These events mean a lot to the children from the Indian school.

The Commencement this season was a very special one with us for Mary Emily Perisho finished her high school course. Five of our young people in the church were members of this class. The Indian school graduated 36 from the ninth grade. I was asked to deliver the baccalaureate sermon out there again this year.

The week after school was out, Daily Vacation Bible School began. We had 57 enrolled with an average daily attendance of 50.

We are trying to have the library open on each Thursday evening for two hours so that folks can come in and read or borrow books. The young folks will help with it in their projects.

Ermin and Ruth Perisho

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LE GRAND, IOWA—Le Grand Friends Meeting celebrated its Centennial Observance on August 6-7. The first Friends Meeting, called the Westland Meeting,



was organized in 1855 and held in homes. A Meetinghouse was built a year later at a cost of \$120, and the name was changed in 1861 to Le Grand Meeting. A new building was completed in 1868, which was replaced by the present building in 1950. Present pastor of the Meeting is William R. Abram.

Excerpts from old Minutes, a presentation of a Quaker wedding as it would have been conducted a century ago, and a message from Orlando Dick, pastor of the Friends Church in Des Moines, were featured at the Saturday evening service. Orval Cox gave the Sunday morning message, Charles S. Ball of William Penn College spoke at the Sunday afternoon worship hour, and Worthy Spring, pastor of the Friends Church in New Providence, spoke on "The Church's One Foundation" at the evening service.

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SAN FRANCISCO, CALIFORNIA—"This coming summer is going to be one of the most exciting in the history of the world. Today was a good introduction." So commented Elmore Jackson at the Friends UN Seminar in San Francisco after the opening of the United Nations Tenth Anniversary Commemorative sessions on

June 20. Eisenhower had been the speaker we and all who could possibly get tickets had gone to see and hear. The thirty-two Friends from three Yearly Meetings privileged to be attending the seminar and to be admitted to the UN sessions were all of them caught up in the feeling of hope and renewed devotion to the United Nations as the world's best means to end the scourge of war.

Disarmament, the necessity of ending the scourge of war, the Bandung Conference—these are the things that stand first in memory after the UN sessions and the Seminar meeting. Friends especially can remember not so long ago when disarmament was a difficult idea to bring up in conference and discussion. Now comes a summer and perhaps a longer season of opportunity. Bandung, the name already a symbol, echoed through the speeches. The delegate from Pakistan said to our Seminar that since the Russian revolution Bandung is the most important political event of this century. It is in the United Nations that the balance is being set right and Asia is being heard. It was Krishna Menon of India who gave the important closing speech of the sixty from the nations, in which he repeated to the representatives of the world the wisdom of Gandhi, an insight of religion that Friends know very well: "The means are the end. You cannot make peace by war."

In our Seminar sessions we explored with Elmore Jackson and Sydney Bailey from the Quaker UN Program in New York such questions as disarmament, representation of China, charter review, colonialism and trusteeship, methods of peaceful settlement and "atoms for peace." We discussed often the relation of Friends to all of this.

The world seems really moving at last in the direction of its longing. We have an obligation not to give up before cynicism for fear of looking foolishly hopeful. Happily it is easy for Friends to inform ourselves in many ways and those in reach of New York will have seminars planned for this coming year. This one in San Francisco has given a great lift of the spirit to some of us on the west coast. "For you did not receive the spirit of slavery to fall back into fear but you have received the spirit of sonship. . ."

Catherine Brunner

In the Larger Circle

At the 'top and bottom of the next column are the current stamps of the American Bible Society, 450 Park Ave., New York 22, New York. This organization reports some part of the Bible now published in 1,084 languages and dialects. The complete Bible has been published in 206 languages. Last year



six languages received the whole Bible for the first time: Ndonga, Ngala and Ruanda (African languages), Maltese, Sindhi (Pakistan), and Cambodian.

* * *

Statistics on "dry" and "wet" newspapers have been compiled by the Committee Against Liquor Advertising of the National Temperance and Prohibition Council. There are 190 totally dry daily newspapers in the United States. In addition, 107 do not use liquor and wine advertising, and 135 do not use liquor advertising. There are 2,121 totally dry weekly newspapers.

* * *

The latest church statistics, as compiled by the *Yearbook of American Churches*, show these figures:

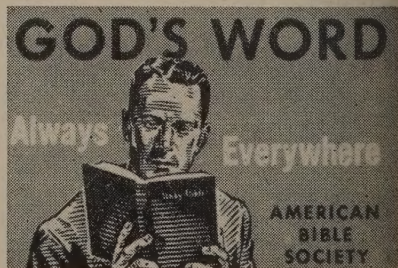
Protestant	57,124,142
Roman Catholic	32,403,332
Jewish	5,500,000
Eastern Orthodox	2,024,219
Old Catholic	367,918
Buddhist	63,000

A break-down on Protestant Denomination membership shows some interesting statistics. The five bodies listed below are the largest groups.

Baptist (26 bodies)	18,448,621
Methodist (21 bodies)	11,688,002
Lutheran (20 bodies)	6,818,283
Presbyterian (10 bodies)	3,703,021
Protestant Episcopal	2,660,699

* * *

Peter Cross of Oakland, California, is the only American Negro student to be enrolled full-time in a college or university in Japan. He is an undergraduate at the International Christian University near Tokyo. One of fourteen Americans at the 500 student University, Peter Cross's aim is to prepare himself "to make a more worthwhile contribution to humanity's struggle to exist in one global brotherhood."



Friends in Jamaica

(Continued from page 290)

basket work, hand-bags, dolls complete with turbans and ear-rings, embroideries in designs taken from nature — the poinciana flower, shower-of-gold, hibiscus, poinsettia. There is every reason to hope that this effort may soon be entirely self-supporting. In the crafts shop we are seeing the realization of a deep concern on the part of Friends to do something practical to combat the evils of unemployment and poverty that drag at the strength of the nation and stunt the moral and spiritual growth of the very young people in our Sunday Schools and churches. The crafts enterprise is an effort to round out our efforts to promote the abundant life in Jamaica by doing something to help the body which too often becomes such a degraded temple for the soul.

At Bluff Bay I spent several delightful days of fellowship in the home of Charles and Mabel Vincent. The new meetinghouse at Dover was good to see, as was the large school-room on its ground floor. This school is a very progressive one in spirit and methods, notwithstanding the fact that the room is as yet not entirely enclosed, and much of the equipment is homemade. The school is a feeder for the Sunday School and will later be the strength of the meeting.

These new developments in Friends work in Jamaica speak of strong intangible things: effort, enduring loyalty, the spirit of sharing, brotherhood, cooperation, faith in that of God in every man, faith in the eternal purposes of God for His people.

BIRTHS

NEWLIN—To Owen J. and Doris Jean Newlin on July 23, a daughter, Tamara Jean, at Des Moines, Iowa.

STANGELAND—To Clarence and Helen Stangeland of Gilman, Iowa, a daughter, Karen Marie, on July 30.

STANLEY—To Donald and Betty Ann Stanley, a son, David Laurence, on July 1, at Wabash, Indiana.

VINCENT—To Wendell and Janet Ann Vincent, a daughter, Stephanie Raye, on July 7, at Peru, Indiana.

MARRIAGES

HOPPER-BEALS — Ardeth Beals to G. William Hopper on August 8 at Newberg, Oregon, Friends Church, Charles Beals and George Hopper officiating.

ROMINE-HURLEY—Glenda Mae Hurley, daughter of Marion and Opal Hurley of Amboy, Indiana, to Lawrence Richard Romine, son of Mr. and Mrs. Paul Romine of Peru, Indiana, at the Friends Meeting, Walter McAdams officiating.

SHARY-PROUT—Sara Catherine Prout, daughter of Dale and Lola Prout of Amboy, Indiana, to Ronald Lee Sharp, son of Mr. and Mrs. Raymond Sharp of Waupecong, on August 14, at Amboy Friends Meeting, Walter McAdams officiating.

STOUFFER-MILICAN — Doris Millican, daughter of L. J. and Mamie Millican, to Donald Stouffer, son of Carl Stouffer, on May 29, in the Wabash, Indiana, Friends Meetinghouse, Keith Sarver officiating.

DEATHS

HOOVER—Elmer Hoover, on July 30, at Amboy, Indiana, aged seventy-one. The son of Hiram and Sarah Hoover, he was born in Howard County, Indiana, on Mar. 10, 1884. Surviving is the widow, Raisia; two daughters, Mrs. Glen Marshall of La Fontaine and Mrs. Earl Cunningham of Anderson, three grandchildren and one

great-grandchild. Funeral services were held with Robert Morris in charge.

JOYNER—Rosa Drake Joyner, in Sedley, Virginia, on June 26, aged eighty-seven. She was an elder of Black Creek Monthly Meeting for many years. She received her education at the school sponsored by Black Creek Monthly Meeting and also attended school at Westtown. She was an invalid for many years and bore her suffering with amazing patience. Funeral services were held with James A. Coney officiating.

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Daniel D. Test, Jr., Headmaster,
Westtown School, Box 1000, Westtown, Pennsylvania.

LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 159 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall); As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone Butterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie E. Porter, R. R. Box 405, Sharonville, Ohio; Phone (Cint) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets. Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 801 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorren-to. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 1536 Main.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street. Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana—Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida—10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: Evergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—11:15 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts—20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 1st to September 25th, each Sunday at 11 A.M.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City Oklahoma.

Pasadena, California—First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends' Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place, Gerald W. Dillon, Minister, Phone Filmore 3107.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Poppon Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45 Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister FI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y.—Friends Meeting 27 Saratoga Ave.; Worship 11 a.m.; Study a.m.; Herbert D. Pettingill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave. N.W. one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church University Ave. at Glenn, Church School 9:45 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Group 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Lel Gordon. Office phone, AMherst 2-3373.

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